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The Bombay Guardian.

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WEEKLY REVIEW.

—WE have been asked our opinion of the passage "the Spirit of God descending like a dove and lighting upon him." One says "after the manner of a dove, with the fluttering motion of a dove; the only form the Holy Ghost evre was seen in by mortal eye was the cloven tongues like as of fire; the dove form is but the imagination of painters and poets." Another says: "Like a dove or as a dove, and not after the manner of a dove, is the true rendering; Luke iii. 22 puts the matter beyond doubt; he says, The Holy Ghost descended in a bodily shape like a dove upon him." We agree with the latter. In the four Gospels we have the expression *osei peristeran*, like a dove. Luke says expressely *somatikos*, corporeally. As the voice from heaven was intended to be heard of men, so it was fitting that the descent of the Holy Spirit should be in a visible form. Such a form was not necessary for the impartation of the Spirit to Jesus; but was necessary that men should be witnesses of the impartation. We do not identify the Spirit of God with the dove, any more than with the tongues of fire. The tongue of fire was a symbol and an attestation of the Spirit in the believer on whose head it was seen. When Jesus moved away from the crowd that saw him baptized, we suppose the dove flew away and was then no more than any other dove; just as the bush in which God appeared to Moses in flame, was afterwards like any other bush. The dove was chosen because it is an emblem of innocence and gentleness; at once blameless and defenceless; the strongest contrast with the serpent, the form in which Satan approached Eve. The dove symbolizes that which was most distinctive in the ministry of Jesus; patience, long suffering, submission; he was as a lamb led to the slaughter.

—WE understand that 60 persons were last year received to the American Mission Church in Ahmednuggur under the pastoral care of the Rev. Ramkrishna V. Moduk.

—A TROOPER belonging to the 3rd Hussars at Mhow, returning home from his employment in the Bakery, had some words with his wife and in the heat of passion took up his carbine and blew out her brains. He is described by a correspondent as a good steady old soldier; he had been married 19 years. This murder would probably not have taken place, if there had not been a deadly weapon at hand. The absence of such a weapon in the moment of passion has doubtless saved many lives. Men are not to be trusted with deadly arms, and in a civilized country they should be forbidden to have them. Again and again, the inxpediency of allowing soldiers to carry loaded guns has been pointed out. There is scarcely a week in which we have not to report some case of suicide in the army in India.

—SIXTEEN thousand prisoners, less twelve, have been liberated from the prisons in India, on occasion of the proclamation of the Empress of India. If these prisoners were in gaol to gratify any grudge of Government, then their liberation would be an act of magnanimity; but they were in prison for transgressing the law, and we rather fear that their release may induce in some minds the idea that their imprisonment was not required by strict justice, or by the interests of the community. We can understand a *system* by which those prisoners who give evidence of having profited by their confinement and hard labour, might be liberated at certain seasons; although such opportunities of observation as we have had, have made us rather slow to trust to the professions of reformation in prisoners. But an exceptional gaol-release, to celebrate the assumption of a new title by Her Majesty, seems to us likely to jeopardize the interests of the community, and lower in some degree the respect claimed for the administration of justice. The moral value of a sentence pronounced in one of our courts, depends very much upon the certainty that the sentence is irrevocable. The custom of liberating convicts, on occasion of some public celebration, is Oriental rather than English, and the prestige of our tribunals will perhaps be unfavourably affected by the adoption of the custom.

—WE are glad to hear that the Director of Public Instruction, N. W. Provinces, has such an aim as is expressed by him in these words:

"We wish that every boy who attends these schools should learn to read intelligently, to write legibly and intelligibly, and to keep simple accounts; and we wish to bring this minimum of knowledge within the reach of every boy in the provinces."

He is speaking of the lower-class schools. We have often, in the last 20 years, expressed a desire that the Government would consider their educational functions fulfilled by providing public schools all over the country where the children of all classes may learn to read, write and cipher, leaving it to private enterprize to provide the means of prosecuting further studies. One effect of this would be that the wealthy Natives would be brought to realize their responsibility to promote high class education, and would find a nobler outlet for their wealth than would otherwise be the case.

—THE *Bombay Gazette* says:

"The *Guardian* says that Moody and Sankey originated coffee-shops for working men, but the idea of the working men's coffee-shops did not originate with Mr. Moody; they were an accomplished fact, both in England and Ireland, before the visit of Mr. Moody and his companion to England. The "British work-man's coffee-shops" are so termed after the "British Workman" paper, in the columns of which their establishment was first successfully advocated. The *Bombay Guardian* claims for Moody and Sankey more than they are entitled to."

Our contemporary might have saved himself the trouble of writing the above. We were speaking of cocoa-shops established in Liverpool by a Company, and we had before us the Report of a public meeting held in that city to make known the success of the enterprise. Mr. Lockhart, one of the best-known men in Liverpool, was one of the speakers. We did not say that Moody and Sankey originated these shops, but that the idea was brought forward at a Convention of ministers held in connection with Mr. Moody's work. The *British Workman* coffee-shops have often been noticed by us. While the movement in Liverpool is of a kindred character, there is a speciality about it, and the rapidity with which its operations are going forward is highly cheering and full of promise. We find the following in *Word and Work*, Dec. 7:

We caunot but express our conviction that the very best means to lessen the evils of the drink traffic is to multiply in all our large cities and towns the number of the excellent *cafes*, such as those recently opened by the "People's Cafe Company" in London and Liverpool. If attractive and comfortable houses of that stamp, where only non-intoxicants are sold, were opened extensively, much misery and suffering would be saved. The ordinary run of "British Workman Coffee Houses" is a miserable failure, that can accomplish little if any good result, on account of the want of comfort and attraction, and the non-supply of the right sort of beverages, &c.

—SPECIAL services were held at Delhi during the time of the Imperial Assemblage. In different parts of the Camp were tents for preaching. There were large congregations, specially of soldiers, in the services carried on in the camp of the Chief Commissioner of Oudh. The Rev. Messrs. Gregson, Morrison, Fordyce, Rose and others took part.

—A CORRESPONDENT who is in a position to Judge of the need of an institution such as we spoke of last week, a Temperance Boarding-House for sailors under the charge of persons who will really care for this class, says: "Such a thing I am sure would be of inestimable service in Bombay, and it only remains for a few earnest Christians to set it going, with a few influential gentlemen at its head. I believe there is quite spirit enough among the Christians of Bombay to undertake this." We recommend the consideration of this matter to the Bombay Temperance League.

—WE acknowledge receipt of *The Indian Jurist*, Part I, Vol. 1. published at Madras fortnightly. This is a handsomely printed paper of 40 pp. More than half of this number is taken up with the Franconia case.

—FETES and picnics for school-children have been as numerous as they usually are at this season. These are very interesting to those who take part in them, but do not seem to call for special notice on our part.

—WE have received a copy of a Marathi translation of a story of the Reformation entitled "The Woodcutter of Gutech" by the Rev. Mr. Seiler, Am. Pres. Mission, Rutnagheery. The story is interesting and instructive, and well translated. A little more freedom in the translation so as to furnish explanations of things intelligible to English readers, but not to the generality of Native readers, would have been desirable.

—A VERY painful impression has been made on the minds of Christians in India, by the absence of all reference to God in the great ceremony of the 1st of January, at Delhi. During the last week, the Christians of Bombay, of different churches, have been meeting from day to day, for prayer, and deep regret has been expressed because of the failure on the part of Her Majesty's Representative to include the invocation of God among the acts of that august occasion. They who believe that there is a Divine Government of the universe, feel that there is need of much humiliation before God on the part of the Christians of Great Britain and India, on account of this neglect, lest the displeasure of Him who smote Herod, Nebuchadnezzar and Belshazzar, and who is the Same from age to age, should come upon those who are responsible for this disloyalty. We hope that some steps may be taken to bring this matter to the notice of Her Majesty the Empress of India. We remember that Lord Canning refused to receive a deputation of Native Christians who, in the dark days of the Mutiny, wished to wait upon him with the expressions of their devotion to the Government. The omission of prayer on Proclamation Day, seems to us akin to that; as both, we suppose, were dictated by a fear to displease the Natives. We are most solicitous that the Government of this country should regard the feelings of the Na-

ves of India, and study to please them; but we do not believe that in order to please them it is necessary to act as though God were not. We believe that the most direct way to secure their attachment is to seek the blessing of God upon the procedure of the rulers. It now appears that the omission of prayer at the Imperial Assemblage, has given a shock to the feelings of the people of this country, as well as to those of Englishmen. The *Indu-Prakash* of last Monday, says that it has excited very great astonishment in the minds of all. "Among our people," says our contemporary, "it is customary to commence and conclude every act with prayer, or at least with repetitions of the name of God. Naturally therefore they have been greatly surprised at the absence of this on the occasion referred to. That the English Government should have forgotten God, the Supreme Ruler, on the occasion of this Imperial Assembly, is truly surprising, and we are bound to say that this neglect has left a painful impression upon the minds of all." Bishop Gell, the acting Metropolitan, was present at Delhi, and no one would ever have dreamed of finding fault, if he had been requested to open the proceedings of the first of January with a prayer to the Most High, in the name of the Lord Jesus, asking the blessing of God upon her Majesty and upon Her Majesty's Counsellors, and upon Her Majesty's servants in this country engaged in the administration of public affairs, that they might be so guided as to secure in the highest degree the welfare of the people of India.

—It is proposed to observe the second week in February (11-18) as a week of prayer for young women. Dr. A. Morton Brown, in the *Christian*, says: "It is hoped that our Christian brethren on the Continent, in the United States and Canada, and in other parts of the world, will unite with us in this much-needed concert for prayer."

—There has been something like an insurrection (bloodless as yet) at New Orleans this week. The Democratic party refuse to admit that they have been defeated at the polls, and insist upon the recognition of their own candidates. Something similar occurred at the same place a few years ago, and then, as now, the intervention of the Federal Government was found necessary.

—We believe the poor in India suffer as much in the cold season as the poor in England do. There is of course no comparison in the temperatures; but there is a comparison in the way in which people are affected by the reduced temperatures of India and England. Even Englishmen feel the need of thick clothing in this country at this season, especially in the Deccan; but what numbers of the Natives there are who have but the thinnest clothing and scarcely any of that. It is not to us a matter of surprise that the death-rate should be so very high at this season. The rich natives have it in their power to provide relief for their suffering countrymen, and Christians would no doubt aid in it, if there were any organization.

—There has been a better attendance at the union meetings this week (week of universal prayer) than we remember to have seen, especially at the evening meetings. They have been very interesting, and an earnest spirit of prayer has prevailed. This is true as well of the Vernacular as of the English Meetings.

—At the meeting of the S. India Conference of the M. E. Church it was resolved to address Messrs. Moody and Sankey inviting them to hold a series of evangelistic services in India. We hope that before long an answer may come to this invitation. The missionaries of Calcutta forwarded a similar request a year ago. We know that Mr. Moody sometime ago expressed a hope that he would be able to come to India.

—The Annual Conference of the missionaries of the Ch. Miss. Soc. in W. India, has been in session this week in Bombay.

It is recorded in the life of Finney that he once said to a man who had received a full baptism, "When did you get it?" His reply was "as soon as I stopped lying to God." We ask of God things which we are unwilling to receive, because we shrink from those things which must accompany the blessing. Let it be our ambition to be true to God, asking only for those things we really want, and then believe God will give them.

The Bombay Guardian.

SATURDAY, JANUARY 13, 1877.

FRIENDLY WORDS TO ISRAELITES.

The Jews may be described as the people of the Messiah. From the beginning of the world God had given a promise that man should have a Saviour, a Deliverer; the seed of the woman to bruise the serpent's head. Until the advent of that person, the second Adam of the human family, sin was to be in the ascendant; even after the advent of the promised Deliverer there should be a manifestation of the power of the great adversary; "it shall bruise his heel;" but this Saviour was to bruise his head, trample him under foot. About 25 centuries after the creation of the human family, the Jews came into existence as a nation; when they went down into Egypt, they were simply a family, numbering 70 souls. God set them apart from all other nations, not on the ground of any particular goodness or wisdom or superiority; in fact they were about as degraded as they could be; corrupt, idolatrous, unbelieving. They were set apart to be educated in the school of God and prepared for the advent of the Messiah, whose work, they were distinctly advised, was to have reference to all mankind. Dan. vii. 27. No designation so well becomes them as this: "the people of the Messiah." All their prophecies and all their institutions looked forward to him. Abraham was told that in his seed should all the families of the earth be blessed; a prophecy which it is impossible not to connect with the promise to Adam and Eve, of victory over the prince of this world; and which also naturally connects itself with Jacob's prophecy concerning Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be." (Shiloh as analyzed by old Jewish interpreters, means, 'He to whom it is.') Here we have already a three-fold promise of a Deliverer whose rule should be world-wide. In Deuteronomy we have these words of God to Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth. Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Many prophets came after Moses, all however subordinate to him, inasmuch as they belonged to the Mosaic dispensation, and sought to enforce and vindicate what God had revealed by Moses; the standard of obligation remained the same. A prophet like unto Moses could only be one having plenary power to introduce a new system of truth, the author of a new dispensation. It was already notified that God's revelation was to broaden out from the Jews and become world-wide, and the most natural sense of this passage is that which makes it refer to the breaking down of the partition walls raised up by the ceremonial law and otherwise.

The 2nd Psalm shows what the expectation of enlightened Jews was in the days of David. God was to set his own King on Zion; this King he designates his Son; He also calls Him the Anointed One, the Messiah; to Him was to be given universal dominion. Thus we see that the Jews are the people of the Messiah. They are set apart from the nations for Him. It is only as they stand related to the promised Messiah, that they stand related to God, and have any right to be regarded as the people of God.

We might ask, what is the meaning of the words 'I will require it of him,' in Deuteronomy. Peter addressing the Jews in the temple at Jerusalem, quoting this passage, thus renders it: "Every soul, which will not hear that prophet, shall be destroyed from among the people." This would seem to have been the Chaldean rendering of that day, and it shows how the Jews understood the phrase. They understood that any Jew who should refuse to submit to the Messiah, would thereby cut himself off from all the privileges of the children of Abraham, and could no more be called a Jew. This very thing is conclusively taught in the second Psalm. It is taught by implication in the 22nd and in the 72nd Psalm. The word 'anointed' (Messiah) used distinctively as in the 2nd Psalm and Isaiah lxi. 1, designates a legate, a plempotentiary of God, whom to reject were to reject God, and to take up an attitude of rebellion against God. They that reject the Messaiah become thereby the enemies of God; they cut themselves off from the congregation of God's people. However much they may glory in the Scriptures of the Old Testament as they understand them, neither Abraham nor Moses nor any of the patriarchs or prophets will acknowledge them. Do they glory in their circumcision? Their circumcision condemns them; for it was the appointed seal of the covenant made with Abraham whereby his descendants declared themselves the expectants of the promised Seed. The prophicies of the coming One multiply as we come down the ages. They come thick and fast in the pages of Isaiah, Jeremiah, Daniel. The Jews throughout the world, about the beginning of the Christian era, were looking for the early manifestation of the Messiah. All believed that that was the appointed time for his appearing. The canon of inspired Scripture stretched nearly down to the time of Christ, but now for twenty centuries there has been an amazing and unaccountable gap, if we are to regard the Jews so-called, as indeed the people of God. During all the time of their national existence, from the exodus to the dispersion, they were definitely instructed of God as to the place where they should offer their sacrifices to him and seek the knowledge of his will. Their mighty Mosaic scaffolding of festivals, sacrifices, ceremonies, priestly intercessions, all this has perished utterly. What more could God have done to show that He disowns them, to show that they are cut off from the congregation? On the supposition that Jesus was indeed the Messiah, what more could God have done than he has done to show that they forfeited His favor in rejecting this Jesus? If Jesus was not the Messiah then the vials of divine wrath ought to have been poured upon the followers of the impostor. Is it not strange that God should have left you all these ages in exile, and that you should now be indebted to Christians for whatever of amelioration has taken place in your condition, and even, in some parts of the world, for the knowledge of the Old Testament? If you find difficulties in recognizing Jesus as the Messiah, because of your imperfect acquaintance with the Scriptures, surely the difficulties in not recognizing him as such, are ten-fold greater.

Have you then really any right to regard yourselves as Jews? Is it not a contradiction in terms, a Jew that does not receive the Messiah? Are you not by that fact excluded from the covenant that God made with Abraham? You are no doubt very particular in the saying of your prayers, in giving alms, in attending the synagogue service, in gifts to Rabbis; and it may that you carefully observe some parts of the ceremonial law and even of the moral law; but no matter how far you may go in these matters, you cannot possibly please God, for what the Lord requires of you is that you should believe on the Messiah, and while you do not do that, your circumcision and all your Jewish works go for nothing. Your circumcision binds you to receive the Anointed of God, the seed promised to Abraham; failing to do this, you forfeit all your advantages and cease to have part or lot in the true Israel. Will you not put away prejudice, and seek from the heart Him who has sent his Son Jesus to save you from your sins?

We should like that those who are interested in this subject, should read carefully a little book entitled "Abiding Miracles of Prophecy," published by the Tract & Book Society, Bombay.

TRUE GREATNESS.

"There is none great but God," said the orator at the beginning of the funeral discourse pronounced over the remains of Louis XIV. Men are

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willing that there should be such a confession as this in the solemn moment when the standard of death is planted in a palace, when the sceptre has slipped from the hand of him when was decorated with the little of "Great," before the historian has seized the pen to embalm the memory of the departed. There is no truth, however, that so little commands the attention of men as this. They are a hundred fold more ready to recognize greatness in man them in God. Their admiration is reserved for the achievements of men. Every two or three years we have a World's Exhibition, and millions of persons flock together to behold with pride and with delight the marvellous works of man. The knowledge that seems to them wonderful is the knowledge of man; the ingenuity that charms them is the ingenuity of man; the power that awes them is the power of man. He that has received the wisdom that is from above, sees something more remarkable than the knowledge, skill and power of man, and that is, the limitation of man's knowledge and power. The wisest and mightiest of all the children of men is separated only by a step from imbecility or death. No man can be said to be in absolute possession of anything that he has, seeing that at any moment it may be taken from him. You gaze upon some astonishing piece of mechanism, and while you gaze you are told that the man who contrived it is no more. No one will pretend that men generally, or even those who are called great, do really and fully accomplish all that they were capable of; in other words, they fail to perform all that their Maker intended them to perform; even if they were to accomplish all this, to whom would the honour of their performances belong? Surely, to Him who endowed them with those capacities. Their powers were lent them by God, and there is an exact correspondence between these powers and the works to be done; and though they should have accomplished to the full all that God designed them to do, it would still become them to say, 'We are unprofitable servants, we have done what it was our duty to do,' and to give to God all the glory of what they have achieved. In the Centennial Exhibition what do we see but a quantity of materials endowed with certain properties, discoverable by man, to whom the same Creator has given the skill so to manipulate and combine these various materials, as to produce the various objects exhibited?

The attention of all the world has been directed to the Imperial Assemblage lately held at Delhi. But in the presence of all this pageantry and pomp, it seems to us that the reflection must have come home to the thoughtful mind that there is nothing great but God. The very fact that all is so fugitive, so unsubstantial, so quickly to dissolve into the forgotten past, must have awakened a feeling of thankfulness that there is a greatness above this, 'an inheritance incorruptible, undefiled and that fadeth not away,' not a greatness to be wondered at merely, but a greatness that seeks to ennoble and enrich all that look to it.

God is love. His omnipotence, his omniscience, his wisdom, his boundless resources, all are for the purpose of enabling his infinite kindness to pour itself everlastingly out in blessings upon his creatures. We look at this globe sweeping forever onward in its path around the sun at the rate of 1,000 miles a minute; we look at Jupiter, more than 1,000 times as great; at the sun more than 1,000 times greater than that; we take in the idea of this vast solar system moving like a stupendous wheel through space, a wheel of which the sun is the hub and the circling planets are the concentric rings; we learn from the telescope that the stars are 1,000 times more numerous in reality than they appear to the eye, and each of them is a solar system; overwhelmed by the contemplation of the greatness of that Being to whom all these are but as the drop of the bucket or the dust of the balance, we suddenly learn that this inconceivably glorious Deity is about to become manifest on this earth. Terror-stricken, we await his coming, when lo! we see a meek and lowly man, the companion of fishermen, a friend of publicans and sinners, despised and rejected by the great. Divine power attends him, indeed, inasmuch as he frees men from manifold infirmities and diseases and even from the bonds of death. We are not satisfied and wait to see some world-wide exhibition of his unapproachable glory that shall eclipse at once and forever all that men call glory. And what do we see? Lo! he hangs upon a cross, a reputed malefactor, apparently cursed of God and of man. He rises from the dead and ascends to heaven; not in the eyes of all the people, but of his disciples only. The world moves on, treating the story of Jesus of Nazareth as an exploded myth; but on the day of Pentecost, the Holy Spirit comes down upon the disciples, giving them the mind of Christ and fitting them to preach glad tidings of salvation unto the ends of the earth. Thousands come to the knowledge of their sins, and are delivered by Jesus Christ from the captivity of sin, and stand forth among men as the sons and daughters of God, and the witnesses of Christ. Ah, now we begin to understand what greatness is. God is love and the only true greatness is that which gives expression to the divine love. "Let him that glorieth, glory in this, that he knoweth and understandeth me, the Lord, who exercise loving-kindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord." "He is the blessed and only Potentate." "Thine, oh Lord, is the greatness, and the power and the glory and the majesty and the victory; for all that is in the heaven AND IN THE EARTH is thine.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Can Mr. S. B. G. St. Clair (vide your issue of the 23rd December), have ever seen the Proceedings at the trial of the late Titular King of Delhi? If the few extracts I send do not work a change in his own views yet I trust they may induce your readers to refuse to be led by them. I do not wish unnecessarily to take from the all too sad records of 1857 the awful events which then disgraced humanity, but though Policy may seek to throw a veil overthe past, History will, I submit, refuse to be bandaged.

Yours faithfully,
X.

P. S.—Truth seems to demand that in pointing back to 1857, it should be remembered that the cruelties then enacted have been very far exceeded in past years in Christian (?!) Europe, notably in 1793.

TRIAL OF THE EX-KING OF DELHI.

Page 82.—No. 23. Petition of Mirza Moghul 19 July 1857. To the King Shelter of the World.

....." And to make an attack on the infidels from that direction while your slave with his Division of the Army makes another on this side, so that the two forces co-operating in the fight may in one or two says consign all the hell-doomed infidels to hell."

Page 84 Petition of Ghulam Mu'id-ud-dinKhan Principal Tisaldar date of final orders 2 Aug. 1857.

" He and his followers joined in the attack yesterday that 18 infidels were dispatched to hell by your slave's own hand."———

Page 85—No. 29 Order Delhi 11 Aug. 1857.

" In 3 or 4 days hence, please God the whole ridge will be taken when every one of the base unbelievers will be humbled and ruined and will be sent to hell."

Page 99.—No. 2 Order from the King 7 Aug. 1857. To the ever faithful Rao Bhara the Ruler of Kutch Bhoj.

....." Mahommed Bakht Khan Governor General Bahadur has come into the Royal presence and affirmed that your ever faithful one having put the whole of the infidels to the sword has thoroughly cleansed and purified your domains of their unclean presence."....

....." Further should any numbers of infidels reach your dominions by sea you will have them slain."

Page 211 The judge Advocate General then addressed the Court as follows."....

....." Thus the bitter zeal of Mahommedanism meets us everywhere; It is conspicuous in the papers, flagrant in the petitions, and perfectly demoniac in its actions. There seems indeed scarce any exemption from its contagious touch." ....

....." We may perhaps deduce from this that the teachings such as are here prescribed by their prophet have no softening effect on the hearts of his followers; may more, that education in such doctrines leads to ferocity and revolting crime, and is utterly incompatible with feelings of even ordinary humanity."

REMARK ON FRIENDLY WORDS TO EDUCATED NATIVES.

DEAR SIR,—Will you permit me to draw your attention to the following brief paragraph that occurs in your "Friendly words to Educated Natives" published in the *Guardian* of last Saturday:—

"As for Cornelius, an apostle was commanded to go to him with the Gospel, to tell him 'words whereby he should be saved'; *and on confession of his faith he and his were baptized.*"

The italics in the above extract are mine, and I have so indicated the words in question in order to ask you kindly to refer me to your authority for making the statement that is contained in the passage. I have referred to the xth chapter of the Acts of the Apostles, which contains a deeply interesting account of the incidents that preceded and followed the meeting that the Apostle Peter had with Cornelius and the "many that were come together," and have failed to find anything in it to support your allegation:—on the contrary the reason assigned for the baptism of the party is quite fatal to the idea that Cornelius and his friends were baptized on his confession of faith.

All that is recorded in connection with the baptism that was administered on the occasion, or thereafter, is expressed in the following verses which, for convenience of reference, I have quoted entire.

(44) "While Peter yet spake these words the Holy Ghost fell on all them which heard the words. (45) And they of the circumcision which believed were astonished, as many as came with Peter, because on the Gentiles also was poured out the gift of the Holy Spirit. (46) For they heard them speak with tongues, and magnify God. Then answered Peter (47) Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? (48) And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

As your article is intended to solve a question which educated natives are supposed to ask on an important part of a believer's duty, I hope you will excuse the liberty I have taken in pointing out an inaccuracy of statement into which you have, no doubt inadvertently, fallen, and which, if uncorrected, may enhance the difficulties against which our native friends enquiring after the truth are already contending. With best wishes.

I am yours faithfully,
AMICUS.

Bombay, 10 January, 1877.

[Our correspondent does not, we suppose, question the fact that Cornelius and his friends believed on Christ and were baptized in view of their faith; and he will admit, we suppose, that when they magnified God, it must have been because of the salvation which Peter had announced to them, and this could not have been anything but a confession of their faith. Peter's closing words were, "Whosoever believeth in him (Christ) shall receive remission of sins." The falling of the Holy Ghost upon them was a divine attestation of their faith. It is evident from Acts xi. 14, that the words of Peter were blest to their salvation; which is the same as saying, that they believed on Him whom Peter declared unto them. The point to which our remarks were addressed was this: Was the confession of Christ by baptism always required of believers in Apostolic days? Surely the case of Cornelius and his friends goes to prove this. The falling of the Holy Spirit upon believers took place after they had openly confessed their faith by baptism; but the case of Cornelius was exceptional. Years had gone by and the Gospel had not yet been preached to Gentiles, and the Christians, being all converted Jews, were slow to understand that the middle wall of partition was abrogated. They may have had some scruples of their own about receiving a Gentile into fellowship, on the simple ground of his faith in Christ; and much more, they felt that it would seriously prejudice their cause among the Jews, to admit Gentiles to the church. If pleased God, by way of concession to the Jewish feeling, to furnish a case in which the objectionable features were singularly mitigated: Cornelius was a man of good report among all the nation of the Jews, and was a worshipper of Jehovah for the knowledge of whom he was indebted to the Jews; angelic ministry was employed to direct his attention to Peter, and Peter's attention to him; Peter had a very striking dream or vision, teaching him that God's salvation was for Jews and Gentiles alike. Every thing that could offend the Jews was reduced to a minimum; especially by the descent of the Holy

Spirit upon the party just when they had heard in faith the statement of the way of salvation by faith in Christ, was the way made easy for Peter to baptize them, and to defend his course in so doing, xi. And now, are there any Corneliuses among our readers, men who have renounced idolatry, who worship God in spirit and in truth, obeying his commands up to the full measure of the light vouchsafed, and ready to receive further light no matter what it may involve? If so, we cannot think that they will delay to believe on Him whom Peter preached to Cornelius, and to confess him in baptism.]

My dear Guardian,—Your prompt weekly visits since we left Bombay have been to us a rich social, intellectual, and spiritual feast—a repast all the more delicious, since by reason of illness, much travelling, and much work, we have been unable to correspond with many dear friends in India, of whom we hear through your columns. Scores of these friends—English and Native, are looking for an answer to their prayers that we might be restored to health, and permitted to return to our "adopted land," and the work we so much love; and they will, with us, thank our Heavenly Father for His kind care of us on all the long journey, and in bringing us safely to this my native place. It has pleased Him to restore my family to perfect health, and to grant me entire freedom from disease, and such a measure of strength, that we now feel almost *sure* of being able ere long to resume our work in the Kolapoor Mission. This is so contrary to our own expectations, and the prognosis of physicians, that we regard it as a direct answer to prayer. We would say with one who was also the recipient of restoring mercies, "Bless the Lord O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things so that thy youth is renewed like the eagle's" In Glasgow, we met and shared the kind hospitality of Dr. W. P. Dickson, Professor of Divinity in the University—a department that was founded in 1640—and learned much of that grand old Institution. I also called on Dr. Eadie—who has since entered into rest—and found him engaged upon his great work on the Bible. He spoke with deep feeling of the late Dr. Wilson of Bombay.

We had a rough, but safe, passage of eleven days to New York, arriving April 6th and reaching this place (450 miles) the day following. In the early summer we visited relatives in New York and Pittsburg, Pa., a journey of about 1,500 miles, and returned in greatly improved health, and cheered in spirit by meeting hundreds of personal friends, and thousands who sympathise with the great missionary work. It was my privilege to visit the Centennial on the closing day, and to see representatives from all parts of our broad land, and to visit it afterwards with great pleasure and profit. The world will soon have a good number of illustrated descriptions of the Exhibition—some fine and costly—and some poor and cheap.

In Philadelphia I met Rev. E. P. Hammond the Evangelist, and a dozen ministers of all denominations who are co-operating with him. The meetings were crowded, and after two weeks four hundred conversions were reported. The Lord was at work with great power, and souls were saved. Mr. H. makes much use of the ministry of song in all his meetings, and in those for children (to whom he gives especial attention) he uses his own excellent collection, "The Song Evangel." I was glad to hear him express a wish to visit Bombay and other parts of India as soon as the Lord opens the way. He gave me an opportunity to plead for our parish in the Southern *Concan*, of 1,600,000, and as a result two promising young men offered themselves for that needy field. I met Br. Wm. Taylor also, and heard him lecture on his Pauline travels, and Evangelistic labors. You know something of his zealous efforts in behalf of India, and how they have been crownd with success. A son of sixteen years, is now travelling with him, and has recently found Chirst under the influence of his father's teachings.

We are pained to hear of the impending famine. And it is our prayer that the poor people of India may remember that there is no famine of spiritual blessings. May they all come and drink of the river of the water of Life—partake of the rich gospel feast spread before them—and be filled to repletion! We are very happy in the prospect of again coming to tell them the story of the cross.

W. P. BARKER.

Dec. 7th 1876,
Erie Co. N. Y. U. S. A.

NOTICES.

Young Women's Christian Association.

The meetings of the Association are as follows:

Second Monday of every month, at 4.30 p. m. in the house of the Revd. T. K. Weatherhead, Girgaum. This meeting is for *members* only. Every Saturday at 8 p. m. at Mrs. Pedraza's, Rampart Row, Bible reading and prayer-meeting, conducted by Mrs. Partridge. Every Saturday, at 3 p. m., at the American Mission House, Mazagon Road, Bible class, conducted by Mrs. Hume. Every Friday at 8 p. m. at the Zenana Mission House, Mazagon, Bible reading conducted by Miss Malloch. Every Friday, at 8 p. m. at the Scottish Schools, Byculla, Bible class, conducted by Miss Fallon. Every Friday at 5 p. m. at the Girgaum Parsonage, Bible class, conducted by Mrs. Weatherhead. Every Sunday, at 4.30 p. m. in the Money School Bible class, conducted by Miss Malloch. Every Tuesday at ½ to 5, in the Free Church Boarding School, Girgaum, a Mothers' meeting, conducted by Mrs. Stothert. Any young women desirons of attending the above-named classes and meetings, will be warmly welcomed.—A quarterly address to young women is given at the Rev. T. K. Weatherhead's, the first Friday in January, April, July and October.

Blank ships, to be filled up by those desirous of joining the Union for prayer, and further information regarding the Association, may be obtained of the honorary secretary, Mrs. Partridge, Mount Castle, Victoria Rood. The conditions of membership are, 1. Uniting ins pirit with many thousands of "the Lord's remembrancers" who have agreed to plead together, every Saturday evening, for the outpouring of the Spirit on Young Women all over the world: and 2. Making direct and personal efforts to lead others to Christ, remembering the motto-text of the Association "Not by might, nor by power, but by my Spirit saith the Lord of Hosts." During the past year, 40 members have been enrolled, all of whom are, as we have good reason to believe, engaged in active work for the Master.

Bishop Andrews, of the Methodist Episcopal Church of America, is expected to preach at Falkland Road Hall, on Sunday next, at 11 a. m., and in the evening at 6 o'clock at the Framjee Cowasji Institute.

The Rev. Mr. Urquhart will deliver, in the Rooms of the Young Men's Christian Association, above the Tract Society's Depot, a series of three lectures, on The Inspiration of the Scriptures. The first Lecture, on the Historical Character of the Old Testament, will be delivered on Tuesday, the 16th January, at 8-30 p.m.; the others on January 30th and February 13th. Both Europeans and Natives, young men especially, are cordially iuvited.

Epitome of News.

Saturday, January 6.

—*Bombay Gazette*; Delhi, 2; "Are we to attribute to this desire to please the natives the singular omission of anything in the nature of a prayer or benediction from the ceremony of proclaming the Empire yesterday? Lord Lytton may think with Emerson that the Englishman looks upon his God as a useful piece of political furniture, forming a part of the British Constitution, like Magna Charta or the Habeas Corpus Act, and therefore to be set aside with other old lumber of that kind under the Empire. But the God of our fathers, to use the familiar phrase, has been a good God to England, and I doubt if people at home are prepared to carry religious toleration in India to the extent of forsaking Him altogether. At all events, we should not abandon Him till we have chosen some other God to worship. To set up an Empire which had no God at all, as was done yesterday, is a quite novel and startling development of the doctrine of State supremacy. Surely, if our rulers have not made up their minds yet which God they will adore, Keshub Chunder Sen would have been found equal to the occasion, and would have given them a prayer that could not have compromised anybody."

—H. E. the Governor arrived yesterday from Delhi.

—Sir Richard Temple has been appointed a Special Delegate by the Government of India to assist in the relief measures in the Madras Presidency. The Hon'ble Ashley Eden takes charge of Bengal on Saturday. Mr. Bernard accompanies Sir Richard Temple as his Special Secretary.

Monday, January 8.

—*Times of India*: "The troops of the Native Princes at Delhi formed a brave show, but whether they would be worth much on a field of battle is very doubtful indeed. They are wretchedly armed, and with the exception of a few regiments, as wretchedly drilled. The irregular cavalry—very irregular most of it—looked wild and picturesque, but for the most part it was mounted on horses that none of our cavalry sowars would look at. However, such as they all were, this added immensely to the *ensemble* of the scene on Monday last. The *feu de joie*, which was so admirably given by the troops, rolled up towards the end of the line of Rajah's elephants with a most alaming roar, and a stampede at once began. The State elephants turned and ran. They jostled each other with such force, that one was actually thrown down, and came to the ground with tremendous force. Fortunately the mahouts got them in hand before they rushed fairly among the troops and [illegible] but many accidents occurred. It was said at the time that hundreds of people were trampled to death, but happily this turned out not to be the case. The elephants took fright again and again at the firing came up near them, but they never became completely panic-struck; had they done so, the casualties would certainly have been counted by hundreds if not by thousands. Elephants will not stand fire.

—Same; Delhi: "The thirty surviving officers of the siege of Delhi dined together the other evening. Generals Norman, Daley and Roberts spoke. General Brind defended himself with emotion against the charges of cruelty brought against him in Kaye's History of the Sepoy War."

—Major Thomas Candy, Bombay Invalid Establishment, has been made a Companion of the Star of India.

—The services of Mr. G. Fitzgerald, Deputy Comptroller General of Accounts to the Supreme Government, have been lent to the Egyptian Government to assist in the reorganization of the Egyptian accounts under Mr. Goschen's scheme.

—*Rangoon Times*: "It is in contemplation to lay down a telegraph cable from Rangoon to Elephant Point, and thence down to Coast to Singapore, where it will join the China Cable."

—*Bombay Gazette*: "A pattimar, which was *en route* to Bombay from Malwan, was boarded on Friday night last by the crew of an Arab buggalow, and the passengers plundered, but to what extent we are unable as yet to say. The pirates appear to have been armed while conducting their predatory operations, for, we are told, they threatened to shoot those who resisted. The matter was reported to the Commissioner of Customs on the arrival of the pattimar here, and this gentleman is in communication with the proper authorities about this rather grave and novel matter."

—*Lucknow Witness*: "The fiftieth anniversary of the opening of the principal market in Boston was celebrated the other day by a sumptuous banquet, to which six hundred gentlemen and men of business sat down, and not a drop of wine or any other intoxicating liquor was upon the tables. This course was adopted by the Committee of Arrangements after very careful deliberation and discussion, at the end of which the unanimous conlcusion was that the dignity of the occasion would be increased and its enjoyment in no wise lessened by the exclusion of alcoholic compounds."

—Same: "A Camp-meeting was held in Lucknow last week somewhat similar in style to the one held last September during the Dasahra holidays, except that this time the services were wholly in Hindustani and mainly for the benefit of the Native Preachers and other Native Christians connected with the Methodist Mission in Oudh. About forty of these came in from out-stations and remained nearly all the week; and these joined with the congregation regularly gathering in the station itself, besides many of the Missionaries and other European friends, made up good assemblies. There are meetings in the Mission Chapel for preaching, testimony and prayer every morning and evening. At 2. P. M. there was preaching for an hour or two daily in the city under a large open tent, where the Hindus and Mahomedans gathered in considerable numbers and listened attentively to the word. Much good was doubtless done, though no immediate results were seen. The Christians themselves were greatly quickened and vitalized in their spiritual life. One who had long been under Christian instruction was brought to the point of decision for Jesus, and received Christian baptism publicly on Friday evening.

—Same: "We have received from Rev. C. P. Hard, Madras, Secretary of the South India Conference of the Methodist Episcopal Church, a copy of the Minutes of the first annual session of that body held at Bombay last November. It is careful, prepared, neatly printed, and contains the information usually found in such pamphlets. As illustrating the recent origin of this whole work, we may mention that of the twenty-four preachers connected with this Conference, only three were in the field previous to 1872. In that year three were added, in 1874, nine; in 1875, six; and in 1876, three. The Pastoral Address issued by the Conference is an able docu-

ment, giving the people much good advice on a variety of topics, prominent among which are earnest spiritual aggressiveness, strict self-denial, total abstinence from intoxicants, and the careful training of children."

—" A Christian on his Travels," in the " Christian Tower" : " I was known from childhood to many at the Rocks (people of the 30th Regiment) ; I parted from them when I was a youth at Cuttack ; I met them again when I was a young man at Moulmain just previous to my conversion ; and I re-met them at Thayetmyo in 1868, and preached to them, when some were awakened, and a few converted whom I then baptized. At that place, Thayetmyo, I found my eldest brother converted, and baptized by Mr. Simons of Prome. I loved him more than my parents ; on his breast I had slept from my childhood to my boyhood ; and on his support I had depended while at school till I passed through my teens. When I was converted I cared for nobody's conversion so much as for his—he was the only one on earth I truly loved. We were separated for 10 years after my conversion, and I labored during that period in various ways for his salvation. I always entertained a strong hope of seeing him one day saved, and, glory to be God, I was privileged to see that long looked-for blessed time at Thayetmyo ! When I was last at the Rocks in September, he was relating the struggles he had in his soul for those ten years of my labor for him in writing. My words, " Only believe," which I uttered in the course of my conversation with him at Rangoon in 1866, were haunting him till he understood the meaning of the term and found peace at Thayetmyo. When I think of him I am overcome with feeling ! Many a time did I cry for him ; and as I am writing this, tears are running down my cheeks ! He is a consistent, active Christian, held in much esteem although surrounded by many enemies. I met with persons here and there who said their eyes were opened to see salvation through his speaking. May God bless my brother more !

" What unspeakable pleasure I had when I saw many with whom I had played and fought, and some whose heads I had broken, sitting before me at the Rocks and listening with rapt attention as I unfolded the wonders of the Cross and the riches of Grace ! and what joy filled my heart when I saw in a week's time about 30 to 40 of them rejoicing in the pardon of their sins and in hope of glory soon to be revealed !

" So much fruit may not have been gathered in so short a time, but for the sympathy, countenance, and support, Captain F——— of the Regiment gave to the meetings. On one occasion especially, after having heard me speak thrice, he stood up and commended the Gospel preached by me in terms that at once prepared the hearts of the hearers to receive the blessed message of peace. He charged the hearers not to allow the present opportunity to slip away without duly improving it. His speaking had a charming effect and kept the people spell bound to the Gospel message. What power a few remarks uttered so seasonably have conveyed to the simple • eached word. Upon the poor people the testimony borne by the one high in position went with magic influence."

Tuesday, January 9.

—Brigadier General Gell has shown himself a true friend to the sailor, by sending to the *Bombay Gazette* a letter on the Bar in the Sailor's Home. It is two long for the space at our command, but we must extract a portion.

" I shall be obliged if you will give publicity in your paper to the following statements made to me at the General Hospital last Thursday with reference to the working of the liquor sold in the Sailors' Home to the inmates,——who was 1st mate of a ship trading between Bombay and Burma, entered the Sailors' Home on the completion of his last voyage ; he was a man of intemperate habits, but had for months at a time been a total abstainer. Once in the Home, he could not refrain from taking a drink at the bar which was so handy, and having once begun, he found it impossible to leave off. He woke every morning with a craving, which do what he would, he could not, under the circumstances, resist. He drank hard all day, and took nothing or next to nothing to eat. He was drunk all day and every day. He knew who I was, and said that I might use the information he gave me, but wished his name to be withheld as he was well known in Bombay. This went on for twenty-one days. It was well-known to the inmates of the Home ; he entered there with Rs. 300. On leaving, he received a balance of Rs. 60 ; and went from the Home to the General Hospital, where the doctor informed him that another week would have finished him.

" The above account was confirmed by one of the medical staff in so far that the man had been admitted very seriously ill from the Sailors' Home, where he was aware he had been drinking hard for some time. In stating this to me the medical officer casually remarked that this was not a solitary instance. " There," said he, " is another case." We went to the bed side of a man who, in reply to the doctor's questions, stated as follows :—He had been fifteen days in the Sailors' Home drinking at the rate of Rs. 10 per diem, and treating friends, too. He got as much liquor at the bar as he chose to pay for and became insensible. When he came to himself, he found he was in the General Hospital. The doctor said that this man was in a most dangerous condition (from excessive drinking) when admitted into Hospital.

" The mate give me other details which, as I do not make war on individuals, I will not introduce here ; but he mentioned the fact that he was acquainted with many other Sailors' Homes, none of them so bad as the Bombay one. Only one other that he knew of, had an entirely " free bar," *i. e.*, one where the bar is open from early till late at night, and no restriction whatever is placed on the sale of liquor, and that one was at Hongkong, but the management there was much better than in Bombay. At Calcutta there is a bar at the Sailors' Home, but it is open for an hour or so at a time twice in the day and not before 12 midday."

—Noticing England and Islam, by Mr. A. Haggard, Bengal C. S. The *Friend of India and Statesman* says : The line of his argument may be stated thus : Muhammadanism, so far from being an effete power in, the world, is, as a religion, active and proselytizing. There is no prospect of its vitality and power of expansion dying out. But it is one of the chief characteristics of this religion that it aims at political, as well as spiritual, supremacy. Its rulers are spiritual leaders as well as temporal princes, and can command not only material force, but religious fanaticism to impel it. Moreover, while peace and toleration are, or ought to be, the motto of Christinity, Muhammadanism " has ever proclaimed Holy War as a necessary and admirable proceeding to secure Divine favour and to perform the will of God." " Pilgrimage is good, the forsaking for a time home and friends to worship at holy places, and to drink in inspiration on those spots which have witnessed some saint's devotion or his sufferings : all this is excellent but to risk life and fortune to attack the infidel, to die on his sword, and to obtain eternal happiness thereby, or to conquer and extend the Faith, is the most meritorious of all religious observances. We have the words of a Mussulman before us as we write, and he says that if a *jehad* or holy war were proclaimed, thousands of the ignorant and illiterate Mussulmans of Hindoostan would, in their enthusiasm to die as martyrs, leave the shores of their own country to drain the cup of misery to the dregs in combat with the infidel."

Wednesday, January 10.

—*Bombay Gazette* : " The Viceroy has had the boldness to declare in public the fact that from the Himalayas to Cape Comorin there is not a single Native State in India whose *raj* would not be disturbed and probably fall into ruins if the protection of the British Empire were suddenly withdown from it. What more could the Native Princes wish than the gigantic guarantee for the stability of their territories which is given them by the existence of the British Empire ?"

—Same ; Delhi : " We begin to think over what we have seen and to try to form a just estimate of its worth, we are more and more impressed with the historical importance of the Proclamation of the Empire ; and, perhaps, a majority of the Europeans in Camp are now hesitating whether or not to abandon the conviction so confidently entertained by them a week ago that the effect of the Proclamation would be to greatly enhance the *prestige* and political status of Native Princes. When the Princes themselves have leisure to consider the change made in their position, I doubt if the stupidest among them will not begin to understand what the cleverer ones must have already perceived, that by a single decree they have all been reduced to a secondary rank, none of them now being entitled to a salute of 21 guns, while the Queen, with whom they affected to claim equality, gets 101 guns and her Viceroy 31."

—We (*Standard*) understand that a board of missions representing the whole Church of England is about to be established, and that a missionary conference, with representatives from every diocese, will be held at Oxford next year.——We shall then have three missionary Societies for the Church of England.

—The ship Zring, with a cargo of coals from England, took fire in lat. 23o S. long 78 E. Dec. 14th. She jettisoned about 500 tons of the coal and then put the fire out by pumping water into the holds.

—The Marine Court of enquiry on the collision of the Str. *Ambassador* and Ship G. F. Manson, has given a decision to the effect that the collision of the two ships was the result of an error of judgment on the part of Mr. William Carter, the chief officer of the s. s. Ambassador, and the cause of the sad disaster, consequently the Court suspended that officer's certificate of competency for twelve months. The Court commented favourably regarding the conduct of both the eaptain and second officer of the G. F. Manson both before and after the collision had taken place.

—*Times of India :* Among those recently promoted to the rank of Major in the Bombay Army, I notice the name of the Superintendent of Army Schools. Major Jacob is a man of enormous industry, unwearied application and great energy, and he is allowed to be one of the best Sanscrit scholars in India.

—A certain Mr. Evans, of Iowa, has arrived at Glasgow, who proclaims himself the owner of the far-famed mad-stone, and professes to cure with it all persons bitten by mad dogs. He brings with him 600 certificatas of cures. The stone is very small and looks something like a bit of dark sponge. Before operating with it Mr. Evans steeps it for some time in boiling milk and water. When applied to the part bitten, it adheres with such tenacity as to cause intense pain to the patient. The application is repeated until the blood flows freely from the wound. The power of suction if so great that it cannot be removed while any portion of the virus remains in the blood. When the stone drops off the patient need fear no more—all danger is over. America has sent England many strange things, but none so strange as this mad-stone of Iowa.

—The number of persons employed on Relief Works in the Presidency was last week 287,848.

Thursday, January 11.

—It has often been said, states the Paris correspondent of the *Standard*, that the science of telegraphy is as yet only in its infancy. What it would be when it reaches the age of maturity it would be difficu t to say with certainty, but some idea may be formed from an extraordinary telegraphic discovery just made in Paris. It appears that some inventor has found out the means of sending portraits by telegraph. The *modus operandi* has not yet been disclosed, but experiments have been made, and—if we are to believe the papers—with complete success. The trial was made by the police authorities of Paris and Lyons. The potrait of a Lyons official was forwarded from Paris by new telegraphic apparatus, and at once recognised. In return the Lyons police telegraphed to Paris the portait, accompanied by the usual description, of a clerk who had just absconded with his master's money, and the Paris police, thanks to the telegraphic portrait, were enabled to arrest the thief on his alighting from the train at the Lyons railway station.

—*Deccan Herald :* " It is with great pleasure that we learn that one of the oldest and most respected inhabitants of Poona has been made a Companion of the Star of India. We refer to Major Thomas Candy, Invalid Establishment. We are glad that in his declining years Major Candy has had this mark of distinction conferred upon him by His Excellency the Viceroy, and that he has thus had the pleasure imparted to him of knowing that the Indian Government appreciates his long and faithful services."

—Letter in the *Bombay Gazette :* A paragraph headed " How small ponies are tortured," finishes with " the prisoners were each fined Rs. 7." I would plead in behalf of the actual sufferers *i. e.* " the ponies," and say that the fine inflicted has in no way benefited them. Moreover, I should think that, if anything, the poor animals will in future be compelled to work harder to make up the deficiency in their master's pockets."

—M. Colombier, a merchant of Paris, who died not long ago, left £1,200 to a lady of Rouen, because, twenty years ago, she refused to marry him—owing to which happy circumstance, says the will, " I was enabled to live independently and happily as a bachelor."

—Mr. Sutherland, a Director of the P. and O. Company, at the late meeting, thus speaks of the change in the company's prospects :—We have sold during the past seven years upwards of 30,000 tons of old, and, for commercial purposes, comparatively worthless, vessels, and we have bought and constructed 71,000 tons of new and commercial vessels for the regeneration of your business. Only last week we despatched a steamer to India full of passengers with 2000 tons of goods, measurement and

dead weight, and specie amounting to no less than £800,000. Upon that specie we obtained one-half per cent., or £4,000, out of which we have to pay the conveyance to Southampton, and the transit by the Canal through the Isthmus of Suez. Before the Suez Canal was opened we should have obtained upon the same amount £16,000 instead of £4,000. Again, the other day, one of our vessels came into this port with one of the largest cargoes of China silk ever brought to this country—between 7,000 and 8,000 bales. We obtained for the freight upward of £5,000 but before this competition set in, the freight upon the same silk would have been upwards of £20,000. You see that we have to deal with questions of stern fact, and to reconcile this Company with the state of things in the present day is a very difficult problem. We have an old Company with its large capital created for a special purpose, for the conveyance of mails and passengers, and which was never intended to carry on a large cargo trade. We have to reconcile this Company to the requirements of the present day under such reduced receipts as by themselves constitute a fearful loss. I need hardly tell you that this is not to be done by anything except sheer hard word, by the closest possible attention to details, by seizing every chance that is possible to lay hold of, by increasing the capacity of the steamers for carrying at cheap rates, and by working out economy to the very last degree.

—The *Indian Mirror* is not altogether satisfied with the Viceroy's address: "Every one had sanguinely expected that the Act for the better Government of India passed sometime ago by Parliament, in which Natives were promised high posts under Government, would now cease to be a dead letter and be enunciated afresh by Lord Lytton. A blank despair has now seized us. Instead of a manly promise and a vigorous repudiation of past inactivity, the Viceroy has given us smooth words, glib phrases and vague expressions signifying little and holding out nothing. Lord Lytton's statesmanship and general foresight must be of a very low order if he thought that by the distribution of empty titles and salutes sounding much, he had attracted the loyalty and allegiance of all India from the Himalayas to Cape Comorin."

—The Same, on Anger and Forgiveness: "We have known persons of the most exemplary character who have given their all to the service of God, yet unable to overcome the slightest blast of anger. How is it that this anger, the most disagreeable when it blazes on the forehead of the meek, and the most contemptible when it can be dispelled by one simple effort, exerts so mighty an influence upon mankind? There it is—a monument alike of the folly, the shame and the wickedness of the human race. You preach humility and forgiveness when a single word from the lips of a brother sets you raving like a bull? You talk of being a moral hero, when you do not fail to return an eye for an eye, a tooth for a tooth? You speak of the Kingdom of Heaven when your own house is split up into innumerable divisions? You dwell upon human brotherhood when at every moment you are ready to fly at the throat of your brother? Yes. such is the half and half religion of the nineteenth century. Witness England, the home of patriotism, the country of heroes, the congenial soil of liberty, which preaches the Gospel to the heathen inhabitants of India, and with the same breath in which she preaches humility to us, she thunders out her curses against Russia. Behold the triumph of Christianity which requires the aid of millions of bayonets to support it. Alas, that human life is a continual anomaly.—You are unable to suppress so many little things, you who have so heroically preached good will and peace to mankind. Yes, it requires another Christ to come and exemplify the doctrine of forgiveness in his person. He taught us to forgive even if it were for "seventy timer seven" times. But men find it easy to take the shell of Christianity and give that to nations as the means of salvation, while the kernel is rejected. Christian missionaries give us dogmas without number yet when a war is declared, they are the first to go to the battle-field, bless the soldiers and invoke the strength of Heaven to enable them to kill with impunity.

—*Madras Ch. Missionary Record* "We hear from our senior Missionary in Travancore, the Rev. H. Baker, that a Tamil Brahmin has been baptized at Cattayam under circumstances which call for devout thankfulness to God. He was from the Alwaye District, and was apparently first led to search after the truth by reading a protest against idolatry in the Third Book of the Christian Vernacular Education Society. For five years he has been a Student of the Bible. From time to time he attended the Syrian Church, and heard the Metran preach. He was a subscriber to the Malayalam Magazine which Mr. Baker edits, and had both written to and conversed with Mr. Baker and other Missionaries. His wife at first joined him in an apparently earnest desire for baptism, and they both spent some days under the roof of one of the native elergy. But the excitement caused among the Brahmin population generally and the worrying opposition raised by their relatives were too much for the wife, and she returned to her home, while the husband remained firm. He has given up the post he held under the Sircar, and expressed a wish to study awhile, in order eventually to be a preacher to his fellow-countrymen. We would ask the prayers of Christian friends that this new convert may have grace to be steadfast, and that his wife also may have courage to rejoin her husband, and faith to embrace the gospel."

—Mention is also made of the conversion of a Brahmin patient in the Free Ch. Mission Dispensary in Royapoorum. He died shortly after his baptism.

—Some notable remarks recently made by Carlyle on Darwin and "Darwinism" are going the rounds of the papers. The venerable sage has little patience with the so-called literary and scientific classes in England who, with their "gospel of dirt," now proudly give themselves to protoplasm, origin of species, and the like, to prove that God did not build the universe. And he adds: "The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man?' 'To glorify God, and to enjoy him forever.' No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."

Friday, January 12.

—*Times of India;* Allahabad, 11: Punjab, it is said, will be reduced to a Chief Commissionership; the first Commioner will, rumour says, be either Sir W. Merewether or Mr. Melville, of Baroda.

It is rumoured from Peshawur that the Ameer of Cabul sends ten infantry regiments, four cavalry and three batteries of artillery to Koorum, and a like force to Jellalabad.

—The str. Nizam with Mails for Bombay left Aden yesterday, at 6 A. M.

—The *Transcontinental* prides itself on being "the most rapidly informed paper" in the United States; and this is something to boast of where everything is rapid. The *Transcontinental* is entirely printed on the journey between New York and San Francisco, and *vice versa*, and it provides the two cities on the arrival of the train with all the news that it has gathered on its transit. There is a printing machine and an editor's room in the car. At every station where the train stops, reporters come to meet it with their "copy." The number of impressions depends entirely on the demand at each station. At those stations where the train does not stop, the papers are simply thrown out of window. An entire edition is often printed between two stations.

—Deaths last week, 489, being 102 above the mean.

—The annual distribution of medals, certificates, etc. to the students of the Grant Medical College, took place yesterday.

The number of persons employed on Famine Relief Works in the Madras Presidency, week ending Jan. 2, was 1,041,810.

—*Pall Mall Gazette* on the American Difficulty: "The Republican candidate yesterday broke a long silence by declaring that he and his party, and he believed the great majority of democrats also "would quietly submit to whatever the lawful authorities may declare the result of the presidential election to be." We, too, believe this; if an unfair "count" should install a Republican President, the President, the dangers which will threaten the United States are not those of civil war, or even of widespread domestic disturbances, but those of a constitutional deadlock and that total impotence of Congreess which provokes popular contempt. But Mr. Hayes's pacific language needs clearer definition; for the most important of all the points now being discussed in the United States are those on which turns the question who may be the "lawful authorities." The votes of the Electoral Collges are now sealed up and certified and sent on to the President of the Senate, who will open them in the presence of the two Houses of Congress on the 14th of February, and, in the obscure language of the Constitution, "the votes shall then be counted." Mr. Tilden has 184 undisputed votes—that is, the only persons claiming to be presidential electors in the States having these votes have supported the Democratic candidate. For Mr. Hayes 185 votes are claimed; but of these twenty-two are from States in which there are two sets of electors, each asserting its right to be regarded as the legally constituted Electoral College. Now, when the votes are counted in February, what is to be done with the double returns?"

—Overland Mail, Dec. 22: The Rev. Dr. Benson has been gazetted the first bishop of the new see of Truro.

The South-Eastern and London, Chatham, and Dover Railways are to be fused into one company.

Serious floods and gales, resulting in great destruction of property and considerable loss of life, are again reported from various parts of the country.

The American Senate has unanimously passed a resolution appointing joint cemmittees to consider the Presidential question. These committees are to be composed of seven senators and seven members of the House of Representatives, and will have full power to frame a measure for settling the difficulty.

The intelligence relative to the inundations in Spain is really heartrending.—

On the railway from Cordova to Seville the viaduct of aguadillo fell in while a train was passing. The locomotive and two carriages fell into the Guadalquivir. Four persons perished. At Sevile the distress is frightful in the lower quarters, which are completely submerged.

Miscellany.

—Dr. Cuyler:

The great object of pulpit oratory is *persuasion*. Instruction is not enough without conviction. Conviction is not enough without persuasion. To enlighten the popular head is good, but you must first catch the popular ear; he is the true preacher who conquers the *will*; he aims not at the display of intellctual force or erudition, but *to carry his point*. The oratory that achieves results for eternity is the best. He is the best preacher who can draw the largest number to hear his message, and persuade the largest number to obey his message. We cannot do any good to those who will not come to hear us. If we want men to listen and obey, we must ourselvs obey the great laws of true eloquence. These laws may differ from the rules laid down in books. The Austrian generals in Italy ridiculed Napoleon's disregard of rules, but they found it impossible to beat a man who at every point was always fifteen minutes ahead of time. Why should not *we* apply tactics founded on great general principles to spiritual warfare? Why should not *we* adapt means to ends, in obedience to the law of nature, the law of common sense? A fool may criticise the rules of Napoleon, but no fool ever laughed at Marengo. Men may criticise Rubens's colors, but who will make his pictures?

—Farrar's "life of Christ":

"The effects, then, of the work of Christ are even to the unbeliever indisputable and historical. It expelled cruelty; it curbed passison; it branded suicide; it punished and repressed an execrable infanticide; it drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator; it freed the slave; it protected the captive; it nursed the sick; it sheltered the orphan; it elevated the woman; it shrouded as with a halo of sacred innocence the tender years of the child. In every region of life its ameliorating influence was felt. It changed pity from a vice into a virtue. It elevated poverty from a curse into a beautitude. It ennobled labor from a vulgarity into a dignity and a duty. It sanctified marriage from little more than a burdensome convention into little less than a blessed sacrament. It revealed for the first time the angelic beauty of a Purity of which men had despaired and of a Meekness at which they had utterly scoffed. It created the very conception of charity, and broadened the limits of its obligation from the narrow circle of a neighborhood to the widest horizons of the race. And while it thus evolved the idea of humanity as a common brotherhood, even where its tidings were *not* believed—all over the world, wherever its tidings *were* believed, it cleansed the life, and elevated the soul of each individual man. And in all lands where it has moulded the character of its true believers, it has created hearts so pure, and lives so peaceful, and homes so sweet, that it might seem as though those angels who had heralded its advent had also whispered to every depressed and despairing sufferer among the sons of men, "Though ye have lien among the pots, yet shall ye be as the wings of a dove, that is covered with silver wings, and her feathers like gold."

—*Advance*:

Dr. Bushnell makes miracle to be not a violation of law, but the ingress and working of a higher law subordinating and controlling the lower in perfect analogy with what we see and do every day in the sphere of the natural. Life, supervening to the mechanical and chemical laws of matter, causes the sap to ascend contrary to the law of gravity. Will, itself a supernatural power, not subject to any natural law, supervening to those at organized in the human body, causes the limbs to move and act intelligently, and produces effects in the outer world of nature which nature alone could not do. So the divine will, according to laws above our comprehension and for ends within the divine reason for which God by which the world was made supervenes by miracle upon

the ordinary course of nature; the higher and infinite circles of God's supernatural system dipping into and sweeping visibly across our lower system of material causes. This no more deranges the order or violates the laws of nature, than eclipses or meteoric showers. Which also are miracles to the ignorant savage, He thus demonstrates the grand truth that miracles are part of an enduring *order*, visible signs of a vast system of supernatural powers and agencies in closest relation tot his system of nature, and constantly acting upon it and within it. It shows that the God of nature and the God of revelation are the same; that this world we live in is still a *divine* world in which God lives and acts continually, and not a deed mechanism; and that both nature and the supernatural constitute together the one system of God. The bearing of this doctrine on the great question of the age, and the massive and indestructible support it gives to the evidences of Christianity, is manifest and will be more and more apperciated, as human thoughts are.

—An old-fashioned woman, writing in the *Watchman* speaks thus earnestly of some of our young seminary girls: "I have found in the class-room that the girls who have the most on the outside of their heads have the least inside. Last summer I heard a fashionable young lady read her graduating essay, earnestly demanding 'a wider sphere for woman,' while her chest was so narrowed by artificial means that she could hardly read her essay. She evidently thought this whole world a 'pent-up Utica' that was confining her powers; but all the poor girl needed was sufficient strength and purpose of character to free herself from the thraldom of fashion, and go to work in an earnest way to bring nearer to Christ the world she had found so much out of order. Some of you, my dear girls, may be filled with 'infinite longings' for a career. Let me tell you that what our sex most need at present is women who, unembarrassed by fashionable drapery, can walk a few miles without being tired—women whose thinking powers are not injured, who find a 'career' in earnestly doing their Master's work, however homely it may be."

Selections.

"DO ALL IN THE NAME OF THE LORD JESUS."

PARTING WORDS IN SCOTLAND FROM MAJOR COLE.

A CORRESPONDENT writes to us :—

Major Cole, of Chicago, who has been in Campbeltown, Argyllshire, with his family, for the last eight weeks, and has held a number of meetings, gave a farewell address on the evening of Sunday, the 19th ult., in the parish church (Rev. J. C. Russell's), which was crowded to the doors by a most attentive audience.

In the course of his remarks he said: I believe, as firmly as I believe I will meet you in eternity, that if there is going to be a great work of the Lord in this place, a work that will shake your city, it will only be when these distilleries are swept from your midst. I have no ill-will to any distiller or poor drunkard here. I love them both, and it is just because I do love them that I speak as I now do. Campbeltown will ever be dear to me. While there are many towns that I love, there is none to which I am more attached and drawn by a tie well known to you all. [Major Cole referred to the birth and death of his little daughter.] But I pray professing Christians here to shut up their distilleries before God visits them in his wrath. It is a solemn thing to stand before an audience knowing you have got to meet them at the bar of God, and I speak it in love. Oh! do remove the hindrances to the spread of the Kingdom of Jesus out of the way. I have travelled about a good deal, and know of no hindrance to the progress of the Redeemer's Kingdom like intemperance.

You perhaps say, "We will join you in that; we hate intemperance, and will be only too glad to see it put down, but we are not to be blamed for men drinking." Well, let us look what our text says, "Whatsoever ye do," &c. Can you distillers say that you carry on your business in the name of the Lord Jesus? I would like any or all of the distillers present just to come forward to the pulpit and give thanks to God for their distilleries, and ask God to bless their business. Perhaps there is a minister present who will pray for your institutions; or an elder who is a distiller. Let them just come forward.

Look at the text, and then just imagine such a prayer as this, "Oh, God, in the name of Jesus, we ask you to protect our distilleries from destruction by lightning, storm, or fire. May they stand until Christ comes to reward us for what they have done. Bless the thousands of barrels of whisky sent from this town; may none of them be wasted. Bless our poor workmen as they take the three drinks we give them daily, and especially bless the gallon of whisky that we give to each of them at the end of the year to gladden their homes. Bless us as we go from the Lord's table to our distilleries. Bless especially the elders in our churches and in our employ who are kept from the house of God because their services are needed in the distilleries. Bless, O Father, the little children who work for us on the Sabbath, and are thus kept from the Sabbath-school. Remember, O God, the widows and orphans that whisky has made. Have mercy, we pray Thee, on the thieves, liars, whoremongers, Sabbath-breakers, and murderers that our distilleries are making, and keep us from their hell, for it is an eternal hell. Amen."

Who dare offer such a prayer? Yet under the cloak of religion you are doing it. I believe if there has been anything evil "invented" it is whisky. You will perhaps say you do not like anyone to be so personal. Let us look at Matthew xxiii. The preaching of Jesus Christ we see there was very personal preaching. I beg of the Christians in this town to pray earnestly until these distilleries are destroyed or turned into something that will alike be honouring to God and helpful to humanity.

No matter what the crime is, the devil will find excuses. When in Liverpool some time ago, there were no less than seven murders committed, and it was found that six out of the seven were set down to whisky. *That was their excuse.* Do you think their excuses will count for anything at the bar of God? I know a great many think that by giving to the Church they are doing God service, and insuring themselves against eternal rejection. Some may have given a bell, or a tower, or a corner-stone, thinking it would be put down to their account. But no! Let each one of us see how we stand before God; the Church cannot save us.

How God is going to take this hindrance out of the way I don't know, but He can do it, and He will. In America there were many churches built by slaveowners, and slavery seemed as strong and immovable as the drink traffic. It seemed immovable. Oh! the bitter wails and cries that went up. The professing Church said "it would do no good to cry." No, it did no good to cry to man, but God heard the cry of the oppressed slave, and the accursed system tottered and fell. America was drenched in blood, but the slaves are *free!*

That slavery was nothing to the slavery of intemperance. The cries, the groans, and the agonies of the sufferers by this terrible traffic in strong drink are going up to God, and by-and-by God will answer them, and blast your distilleries, and the churches that uphold this traffic. He will utterly destroy. Better a thousand times to preach in a boat, better et stand on the streets or on the quay, than to havo churches supported by whisky.—*(Christian.)*

EARTHLY CARE.

A CHINESE STORY TRANSLATED BY MR. CROMBIE.

"I OVERHEARD the following story some time ago, and thought it was a good illustration of Solomon's words.—The sleep of a labouring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep (Eccles. v. 12). I have translated it, thinking that it might be interesting to some who have not heard it.

Formerly there lived a very wealthy man, the possessor of extensive property, and of a great amount of gold, silver, and other kinds of riches. But although wealthy, he was not happy; on the contrary, his mind both night and day was full of trouble and anxiety. Sometimes he was afraid that the heavens might not rain; that the canals might get dry; and that, consequently, his rice-fields might become parched for want of irrigation. At other times he had no peace of mind lest thieves should break into his house by night and rob him of his treasures, or that his property might be destroyed by fire. In a word, from one cause or another, he never had a moment's peace, nor a spark of joy in his heart.

Now this rich man had a cow-boy—a bright, lively little fellow, frolicking, jumping, and singing all the day long. When he went out with the cows in the morning he was full of glee; and when he returned at night he was just as full of fun and happiness as ever. After supper he lay down on his hard bed, and slept soundly until daylight, not knowing what was going on in the world, and caring as little to know, as he would have done, if no such world had existed,

The lady of the house, seeing the boy always so full of happiness, while her own husband was going about miserable and downcast by day, and tossing to and fro on his bed at night, seeking sleep, but finding none, because of the cares that occupied his mind, began thus to say to herself:—My husband, although he has so much money and property, still has his mind full of care, and has no joy either by night or by day. Why, he has not half so much pleasure of his life as this poor cow-boy, who, although he only gets a few hundreds of cash a month, seems never to be anything else but happy. What can be the reason of this?

Not long after this she ventured to speak to her husband about it. She said:—"You know that you are a very rich man; you have heaps of money, and a vast amount of property, and yet you are full of care and trouble, and are always going about looking so miserable. Your wealth seems to give you no joy, either by night or by day. You are not nearly so happy as our poor cow-boy; he seems to have neither trouble nor anxiety; his face is always bright, and he is laughing and singing wherever you see him."

"Just so," replied her husband; "let us wait until to-morrow. You just notice how he looks then. I fancy you won't find him either laughing or singing to-morrow; neither will his face be quite so happy-looking."

The wife promised to notice how the boy appeared next morning; but she did not believe that such a change could take place in the boy in one night as that intimated.

Behind the house in which they lived there were several small ones, in one of which there was a large heap of rice-chaff. So the husband took an ingot of silver [value about £15], and had it under the chaff. He then called the boy, and told him to remove the chaff to another house. So the boy got a basket, and commenced to do as he was told, as usual singing all the time. By-and-by, when he had got nearly to the bottom of the heap, he espied the lump of silver and was greatly delighted; for who would not be delighted to find an ingot of silver he then began to wonder where the silver had come from, and who could have put it amongst the chaff. He thought, perhaps my master has hidden it here for safety, and has forgotten all about it. Or perhaps an angel has put it here, intending me to have it. He then began to think what he should do with it. Perhaps I ought to give it to my master; but then I very much grudge to do that. Perhaps it would be better to hide it; but then, if my master should find it out, what would be the consequence? At last he came to the conclusion that to hide it, for the present at least, would best suit his own feelings; and he purposed to leave his master's service as soon as possible, taking the silver with him, of course. But now he got very anxious about the safety of his treasure, and could not sing a bit for thinking of it. He was also much perplexed to know how he should use it. Should he buy a piece of land with it, or would it be better to buy a house? Perhaps a better plan still would be to lodge it in the bank until the time that he would require a wife. With these thoughts and cares on his mind, he went to bed, but he could not sleep a wink for thinking of his riches, and how he ought to use them. Thus he rolled about on his bed, wishing for the morning.

At last morning came; so he got up, and went about his ordinary duties, but his heart was so full of care and anxiety that he could neither laugh nor sing as he used to do; in fact, he felt quite miserable.

By-and-by his mistress came out, and was astonished to find that he was not singing as on other mornings, and that he appeared to have some great trouble on his mind. "What can be the reason of this?" she said to herself. At last she went up to him and asked:—"What's the matter with you to-day? You seem to be troubled about something. What is it?"

"There's nothing the matter with me," replied the boy.

"Are you ill?" asked his mistress.

"No," replied the boy.

"Well, why are you so troubled? You are always so merry, but this morning you look as if something was wrong with you."

"There's nothing wrong with me," replied the boy

In a short time the master called his wife, and asked,—

"Well, have you seen the cow-boy this morning?"

"Yes," replied his wife.

"What does he look like?" asked the husband.

"I cannot understand him at all," replied the wife; "he seems as if he had something lying heavily on his mind."

"Is he singing?" asked the husband.

"No, he is not singing a bit," said the wife.

"Or laughing?" asked the husband.

"No, he is not laughing either," said the wife; "he is most miserable-looking. I have asked him what was the matter, but he said there was nothing. I really cannot understand him."

"*You* do not understand him, but *I* do," replied the husband. "I told you yesterday that I would soon put a stop to his laughing and singing. And you just see if I won't as soon make him sing again."

The wife heard this, but could not make out what her husband meant to do.

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By-and-by the master called the boy, and said—

"Boy, I told you yesterday to remove the chaff—have you done it?"

"Yes," replied the boy.

"But I had a lump of silver amongst the chaff; did you see it? Go and bring it to me, and I will give you 2000 cash (eight or nine shillings) to buy a suit of clothes for yourself."

When the boy heard these words, his countenance changed, and he could not utter a word; but he thought to himself, Ah! my master knows all about it then. Very likely he put it amongst the chaff to see if I was honest or not. So there is no help for it; I must just give it up to him.

Much against his will, he went to his sleeping-place, took the silver out of his bed, and returned it to his master, who, according to his promise, gave him 2,000 cash. The boy took the cash, and put it where he had formerly hidden the silver, and was exceedingly pleased that he would now be able to purchase a new suit of clothes. And now that he had got rid of the trouble that the lump of silver had given him, which was the only care that he had ever had, he began to laugh and sing again as formerly.

When the wife heard him singing, and saw him frolicking about as usual, she was astonished, and said to her husband—

"Dear me! just to think that an ingot of silver could have given the boy so much trouble as it has done. Who would have dreamt of such a thing?"

Her husband replied—"You see how much trouble and anxiety that single ingot of silver gave the boy. How then can I, who have so many ingots, be without trouble and care?"

Does not this show you that the adage is true—"When riches increase, cares also increase."—*China's Millions.*

BELIEVING ENOUGH.

A WORD FOR THE ANXIOUS.

BY W. P. LOCKHART, OF LIVERPOOL.

A SHORT time ago, a woman came to see me as an enquirer. Speaking to her about the Lord Jesus, I asked her what she thought of Him. She replied, "I think He is One who can do anything." "Then He can pardon your sins," said I. "Yes," she said, "I know He can pardon my sins if I believe enough."

After some further talk, which shewed me that she was, like many others, longing for more faith, I took up my Bible, and, turning to Acts x., asked her to read aloud to me the 43d verse. She read as follows, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." "Have you not left out a word?" I asked. "No." "Are you sure?" "Yes," she replied, as her eye again ran over the verse. Now, read it to me once more,', I asked, and again she read the verse aloud. When she had done so, I said, "Are you quite sure you have not left out a word?" "Yes, quite sure," "Then," I said, "You and the Apostle contradict each other, for he says, 'whosoever believeth in Him,' while you say, 'whosoever believeth *enough*;' now, who knows best, and who is likely to be right?"

Now, I would not for a moment praise weak faith, or deprecate the desire for a large measure of it, at the same time I am persuaded that many, like this woman, are thinking of faith as something in itself meritorious in exchange for a certain quantity of which God will give salvation. Hence the frequent cry from the anxious seeker, "Oh! if I only had more faith, then I should be made a partaker of salvation." What is this but making faith the Saviour, instead of Christ; thinking of faith, talking of faith, praying for faith, instead of looking away altogether from self, to the Lord Jesus, the all-sufficient Saviour?

It is worthy of notice how comparatively little the Apostles, in their speeches, as recorded in the Book of Acts, said about faith. They preached Christ as the Saviour, the One who had died and risen again. They pointed their hearers to Him as the One who could and would save. The Holy Ghost bore witness to Him, and multitudes, through His power, believed in Him to the saving of the soul. May this be your happy portion, dear reader! (*Word and Work.*)

TELEGRAPHIC NEWS.

Shanghai, 4th January: The Shanghai *Courier* states that the Spanish Minister has broken off diplomatic relations with the Chinese Government, and that the Spanish fleet has been ordered to China. The cause of the rupture is doubtful, but unsettled claims and the Cuban difficulty are mentioned.

Constantinople, 5th: At the sitting of the Conference yesterday, the Turkish Delegates justified the counter-proposals submitted by the Porte, and adhered to the rejection of the proposals made by the Powers. The high Plenipotentiaries, nevertheless, continued to discuss the rejected points. The Conference re-assembles on Monday. —The Porte has ordered the issue of seven millions of paper money.

Bucharest, 5th: Prince Charles has protested against the articles of the new Turkish Constitution, assuming that Roumania is part of the Turkish Empire.

St. Petersburg, 5th: A Russian Exploring Expedition has been fitted out, and is now proceeding to Toskoum, where it will meet Yakoob Beg.

Constantinople, 8th: It is expected that at the sitting of the Conference to-day, the Plenipotentiaries will firmly maintain the proposals of the Great Powers.

London, 8th: H. M. Transport Jumna has arrived from Bombay.

Constantinople, 8th: At the sitting of the Conference to-day both Count Corti, the Italian Delegate, and the Marquis of Salisbury refuted the arguments put forward by the Turkish Members. The Turks, however, persisted in refusing the conditions proposed by the Great Powers, but entered into the debate upon the question of guarantees, especially for the formation of an International Commission for the supervision of Reforms.—The Conference has adjourned till Wednesday.

9th: It is generally expected that the Conference now sitting will end in a failure, the Turkish Delegates being determined to yield nothing substantial.—The Sultan in reply to a petition presented by the Turkish Christian population of Adrianople for permission to take up arms against the common enemy, said that if war become necessary he would place himself at the head of the army.—The Russian Levant Squadron has arrived in America.

London, 10th: Latest telegraphic advices from America state that affairs in New Orleans have reached a crisis; the Democratic Militia, in obedience to orders of the Governor, have seized upon the public offices and installed the Democratic officials in office, their Militia in the meanwhile are blockading the Republican Governor and the members of the Legislature in the State House. There has been no bloodshed. President Grant has ordered the Commander of the Federal Forces to maintain peace without recognizing either Governer.

Constantinople, 10th: The Conference will re-assemble on Thursday, when the Turks will submit a fresh scheme of Reforms for the consideration of the Powers.

London, 10th: General A. C. Errington has been appointed Colonel of the 85th Foot, and General Arthur Thomas Phillpotts, R. A., Inspecter General of Artillery.

New Orleans, 10th: The Democratic forces continue to besiege the State House, but permission for egress and ingress is allowed. The Democratic and Republican Chamber here have both elected Washington Senators.

Constantinople, 11th: Respecting the protest of Prince Charles of Roumania against articles of the new Turkish constitution, the Porte has disclaimed any intention to infringe the rights of that Province.

PASSENGERS SAILED.

Per P. and O. Str. *Avoca*, 8th:

FOR SOUTHAMPTON.—Lieut Creasy, and Mr C Dodd.

FOR BRINDISI.—Rev Donaldson Rose, Mr C Jordan, Col H M Gulliver, Count Alex du Monale, Mr W Parkes, and D G C Corbyn.

FOR VENICE.—Mr C E Benn, Mrs Boulnois, Mr Augustus Wolfen, and Mr H Haworth.

Per Str. *Childwall Hall*, 10th, for Liverpool:

—Mr Herbert Nurse and child, Mrs Stanley, Mr Boteler, Mr H M Mathews, Mr Magie add Mr Raffles.

Domestic Occurrences.

BIRTH

HEPWORTH—December 29th, at 5 Grants Buildings Lower Colaba the wife of Mr. Geo. Hepworth of a Son.

DEATHS.

EVEZARD—January 3rd, at Poona, of convulsions, John, infant son of Colonel and Mrs Evezard, aged 1 year and 10 months.

CHRYSTALL—January 8th, George Chrystall, Manager Grant Road Hotel, aged 37 years.

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